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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

"THE AFRICAN MISSIONS."

We insert in our present number a somewhat lengthy article with the above heading from the Christian Advocate and Journal of the 8th and 15th ult. Every thing from the pen of the Senior editor of that paper relating to Africa or the African is worthy of consideration; but to the doctrines advanced in this article we earnestly call the attention of our readers. Dr. Bond, it will be seen, openly takes the ground, that, "if Africa is to be regenerated and brought into the enjoyment of civil liberty and revealed religion, it must be accomplished principally by her own children and the descendants of Africans." This is the true doctrine, and should be preached, taught and supported by all true friends of Africa, whether they profess themselves to be the supporters of the missionary cause or colonizationists. Whatever name they assume, there is not, nor can be any antagonistic interests. On that side of the water the professed and true object, interest and intent of all parties is to *improve the character and condition of the African;* and all operatives in this great cause, both principals and subordinates, must be the Africans themselves or their trans-atlantic descendants—placed there by colonizationists.

"It is hardly possible to appreciate the importance of our mission already established on the western coast of Africa, much less the prospects before us of carrying the blessings of christianity and civilization through the length and breadth of that continent. There is, however, one view of the matter which, as Methodists, we ought to have deeply impressed upon our consciences, and our hearts. Circumstances in our previous history have furnished us with materials essential to missionary success in Africa, of which we have not yet availed ourselves; but which now offer facilities of incalculable value.

"Experience has shown that if Africa be regenerated and brought into the enjoyment of civil liberty and revealed religion, it must be accomplished principally by her own children and the descendants of Africans. The climate is fatal to the white man. Even those who, for a time, withstand its deleterious influences, drag out a life of decrepitude and bodily debility, which unfits them for extensive usefulness. Brother Seys, himself, suffered greatly, though he escaped with less permanent impairment of health

than any white man who had preceded him in that field of labour. Since his return brothers Chase and Pingree have been engaged in the mission for but a short time. The former returned after having endured severe and protracted attacks of the endemic disease of the climate, which produced conjestions of the spleen and the liver, and other visceral derangements; and occasioned the sudden and fatal termination of the disease by which he was assailed during the last summer: Mr. Pingree returned utterly broken down in health, and endures even yet the effects of the disease by which he was prevented from active duty as a missionary while in Africa.

"Add to this the accounts we have received of the disastrous expedition to the Niger, prosecuted by an association of philanthropists in England under the protection and aid of the British government, and it will be evident that neither civilization establishments, colonization efforts, nor christian missions can be successful to any adequate extent if we are to depend upon the agency of white men, whether Americans or Europeans. So clear has this been made by experience, that the American colonies on the western coast of Africa, both Liberia and Cape Palmas, are now managed by coloured men. Even the governors are of that class; as well as all the subordinate agents.

"We do not say that we are now prepared to dispense with white men in our African missions, but it is clear that we must take our measures with a view to such a state of things hereafter, and therefore should prepare for it in time. With this view it is desired that the Rev. Mr. Seys should return to Africa, that we may avail ourselves of his experience in making the permanent arrangements by which we are hereafter to carry on our missionary work, in a field of usefulness, so broad and so fertile, so utterly destitute, and yet so prepared of the Lord of the harvest, as to awaken in every christian heart the desire to enter upon it with all the means and appliances which God has placed within our power.

"But we have said we have means and advantages of which we have not yet availed ourselves. Let us point them out. We have a large number of coloured local preachers in our church. We think there are not less than twenty in the city of Baltimore alone. Some of these are men of good mental endowments, and respectable attainments in English literature, and all are of high standing as men of piety and strict moral conduct. The coloured membership in that city cannot be much less than six thousand; and they enjoy facilities of instruction, and of educating their children, which does great credit to the citizens of Baltimore as well as the coloured people, though they are very far from what they ought to be, and might be, if they were looked to as the body from which was to be drawn a large part of the future labourers in the glorious effort to regenerate Africa. We say a large part, but by no means the whole. Baltimore from various causes must take the lead, but many other places will be tributary to the work, as they contain similar material, though in less quantity.

"The free coloured population of Maryland has been rendered hostile to colonization from two causes. First, the anti-slavery societies of the North have taken great pains to impress them with erroneous opinions in respect to the nature and object of the colonization scheme. And secondly, the colonization agents, and publications have, no doubt with the best motives, held toward the coloured people a language which degrades them in their own esteem, and begets a feeling of resentment. Their unhappy condition in this country has been set forth in language of reproach, and the necessity for colonization has been chiefly rested on the assumption that there was no other way to free the masters of slaves from a nuisance which lessened the value of slave property; and thus the colonies on the Western

Coast of Africa, instead of being held up as the promised land of the bondman, has been made a Botany Bay; instead of representing a return to the land of their forefathers as the consummation of a providential interference in favour of the coloured man, it has been represented as necessary to the interests of the white man, enabling him to hold his property in greater safety, while it would augment the value of slaves by withdrawing the competition of free coloured labourers. All this has been done to secure the favour of those in the Southern States whose favour appeared to be necessary to the success of colonization, and hence we may allow the best motives to those who contributed to it. But the effect was injurious. It armed the ultra-abolitionists with weapons which they have successfully wielded against the colonization cause, and enabled them to wake up a hostile feeling among the free coloured population all over the United States against the Colonization Society.

"Unfortunately the legislature of Maryland, while it provided by law a generous aid to the Maryland State Colonization Society, were misled into a mistaken policy with respect to the means of procuring emigrants to their colony. Legal enactments, pressing heavily upon the free coloured population of the state, have been resorted to with a view to coerce them to seek an asylum in Africa. Laws now disgrace the statute book of Maryland, which originated in this policy; and which no humane man would tolerate but under the delusive opinion that they were necessary to induce the free people of colour to emigrate to a country, where only they can enjoy real freedom, with all its blessings. These laws, however, have not only failed to accomplish their object, but have deprived the benevolence of the state of all it might otherwise have claimed. The large pecuniary grant for the purpose of transporting voluntary emigrants to Africa, have been necessarily associated with the coercive regulations of the laws, and both have become odious in the eyes of those for whose benefit the grants were intended. Here is another proof of the soundness of the Scripture maxim, that we ought not to do evil, that good may come of it. Right ends can only be safely pursued by right means.

"But our coloured population ought to look at colonization as a system; not at the incidental mistakes in its management; and estimate the value of the system by the actual good it has done, and is yet to accomplish in spite of the erroneous opinions of many who have the direction of the scheme. It has been said, that many who have been the greatest friends of colonization, have been influenced by interested motives: they only desired to increase the value of slaves by transporting the free people of colour. Suppose this be admitted, can it be denied, nevertheless, that the colonization societies have sent more persons to Africa, who have been emancipated for that purpose, than of free persons who had not been made free with that object? But if so, colonization is effecting emancipation, whatever may have been the design of some of its originators and supporters; and the Maryland Society, at least, has long since proclaimed to the world that it was the object of the association to effect, ultimately, the freedom of all the slaves in the state. And we hope the state legislature will be yet brought to see the evil tendency of the coercive policy, and turn to a more paternal course of legislation as better calculated to aid the colonization cause.

"But we would call the attention of our church to the aid which must be derived from our coloured members, if we look to the conversion of Africa. They must supply us with missionaries; and this they may be induced to do, whatever may be their views of colonization. Whether they favour or oppose emigration to Africa as colonists, they cannot deny, that as chris-

tians, they are bound to promote missionary enterprises everywhere, and particularly in their father-land. We must approach our coloured members, not as colonizationists, but as christians engaged in a mission to Africa; and appeal to them for their consent and aid in procuring from among them those who are willing to preach the Gospel to the heathen. We are not to expect, nor to require any essential or pecuniary contributions from them; but they have, and can offer to the missionary cause what no money can buy, preachers and pious school teachers, fitted by constitutional temperament and adaptation to a climate where God has opened a wide door of entrance to those who dwell in darkness, but who wait impatiently for the light of life.

"The zeal and faithfulness with which the Methodist preachers have, from the beginning, sought to bring the coloured population of our country to the knowledge of the truth as it is in Jesus, and the care with which those of them who received the Gospel have been nurtured in the bosom of the church, has placed within reach of the Missionary Society a facility for extending our missionary operations in Africa of which it is high time to avail ourselves. In every step of our history, as a religious community, we have professedly followed the indications of Providence; and setting before us the single end of spreading Scriptural holiness in the earth, we have diligently sought the means to accomplish that end, from whatever source existing circumstances offered, accounting nothing in our policy or practice binding upon us simply because it had long existed or any thing better because it was new, but adapting our economy to the exigency of circumstances, have availed ourselves of whatever could be made subservient, with a good conscience, to the great design for which we have apprehended we were originally called, and established as a separate organization among the churches of God.

"Hitherto we have not been able to use our coloured brethren in our itinerant system of ministerial labour. They could not be made available. Circumstances beyond our control rendered it impossible. Yet it has pleased God to call many of them to preach the Gospel. They have exhibited their credentials—grace, gifts, and fruits—and the church, in all her departments, has acknowledged them, and licensed them as preachers. In the local ranks they have been useful, and there are now many among them who possess qualifications for more extensive usefulness, if they had a wider field of operation. Africa affords that field, and, as experience has shown, a field to which they are peculiarly adapted. Will they enter it? We cannot tell until we try them, and this we have not done. No appeal has yet been made to them with sufficient distinctness. They have been urged to emigrate as colonists, but not as missionaries. Against colonization they have been prejudiced by considerations, which, before we pronounce them unreasonable, we ought to examine, in direct view of their peculiar circumstances, and make all due allowances for feelings common to human nature. Let us, at length, appeal to them as christians, without allowing any political or secular interest to mingle with our appeal. Let us point them to a field of duty, prepared for them in the providence of God, and offer them the means of preparing for it, and reaching it, and assure them of food, raiment, and shelter while employed in it. Nothing short of the failure of the experiment will convince us of their sullen disregard of the calling of God and the church thus made manifest unto them.

"Let us suppose, then, that all the aid which our coloured membership can afford to our African mission may be safely calculated upon, and then inquire, to what purposes and to what extent their aid may be made available.

"In the first place, then, we want from them preachers of the Gospel to carry the glad tidings of salvation to the natives of Africa. If it be said they are ignorant of the languages of these natives, we answer, so have been all the missionaries, both white and coloured, who have heretofore engaged in this work. They have preached through interpreters, and with great success. Two native towns, now called Heddington and Robertsville, have received the word with gladness, and most of the inhabitants have been turned from darkness to light, and from the power of Satan unto God, and many others, in different places, have individually forsaken their idols, and turned to the true God with full purpose of heart; while far beyond Heddington and Robertsville, far into the interior, applications for the 'God-man,' the preacher of the Gospel, come with an earnestness that stirs all within a christian's heart. But our missionaries in Africa are too few for the work. The number is hardly sufficient for the colonial settlements, where churches already gathered are to be watched over and built up in the faith of the Gospel.

"Perhaps it is not generally known, that within the limits of the colony itself there are many native towns to whom the Gospel has not been preached, or at least not until within the last year or two. At the session of the Liberia Conference before the last an effort was made to bring these towns within the compass of an itinerant system, the preachers in the colonial settlements being required to visit such of them as were within reach; but as there are few, if any, horses or mules in the colony, the stationed preachers now engaged in the work can do but little, where much, very much is required. This enlargement of the itinerant system had, we believe, been resolved upon by the conference before brother Chase reached Africa, and we know he went out deeply impressed with its importance. How many additional labourers will be required, in order to supply the wants of the natives within the colony, we are not advised; but we are sure that, when this is done, the interior tribes, to whom the way is opened, will offer a field for missionary labour which will give employment to more missionaries than we can send, until the native churches themselves shall supply the lack—until more, many more Simon Peters, such as we have recently lost in Africa, shall be given to us of the Lord.

"Secondly, we want from our coloured members, school teachers, male and female. Schools now afford a most efficient means of diffusing both christianity and civilization through the native tribes of Africa. Everywhere the African acknowledges the advantages which letters give to the white man. Indeed, this advantage constitutes, in their estimation, the distinction between the races. Colour is nothing. To 'read book' is to be a white man; and hence they express the desire for this attainment by asking that their children may be made 'white;' and hence also it would be perfectly practicable to put the rising generation among the tribes within reach of the colonies, immediately under religious instruction, if we possessed the men and the means for the work.

"Even within the colony the itinerant system peculiar to Methodists has been restrained, if not prevented, by many of the preachers being required to teach schools through the week in the colonial settlements, and preach almost exclusively to the colonists on the Sabbath. This ought not so to be. The itinerant preachers should be devoted exclusively to their appropriate work, while tuition should be supplied to those who are unable to procure it by their own means, both colonists and natives, by the Missionary Society; and we believe there are many among our free coloured members qualified for this work, and many more who can be prepared for it at small cost to the church. For common schools nothing more would be

required than the ability to read correctly, to write a fair hand, a knowledge of the rules of English grammar, and the fundamental rules of arithmetic; and all these branches many of the coloured children among our members now learn at the schools which they attend, and a considerable proportion of them much more than these.

"Now this is our plan. Let the General Conference, at the ensuing session, authorize the Missionary Society to establish, in Baltimore, an institution for the preparation of colored missionaries and school teachers for Africa, to be under the superintendence and direction of brethren to be appointed by the Bishops, or otherwise, from the brethren of that city. Zealous, faithful men will be found there, who will prosecute the work with zeal and fidelity, and the institution will meet the favor and countenance of the citizens. We do not know that it will be necessary to hire teachers at all, as it may be found that there are persons enough there who will, by distributing the labor among a sufficient number, find it not too much for so good a cause, to teach a night school, in which all may be done that is desired, for preparing both preachers and teachers for the duty we propose to assign them.

"We say a night school, because a day school would require those under instruction to abandon their several avocations; and in that case the expense of boarding and clothing would make too heavy a demand upon the missionary funds. A night school, on the contrary, would allow them to follow their various callings through the day, and require no expenditure by the Missionary Society but for school rent, books, fuel, light, &c.; and perhaps even the school-room may be found in some one of the African churches or school-houses, until a permanent place can be provided by the Missionary Board.

"We say nothing of the course of instruction and training in this institution, because it will be the province of the General Conference, or those to whom that body may assign the duty, to devise and enjoin all that relates to this matter; but it must be obvious that those who offer as preachers will require special instructions in reference to the new position they are about to assume; and teachers may not only require more literary preparation than is usually acquired, but will necessarily stand in need of particular instruction as to their mode of teaching and governing schools; besides that a considerable probation will be necessary to ascertain their fitness in regard to piety, temper, and steadiness, before they can be safely intrusted with so responsible a charge.

"With respect to the engagements entered into by both missionaries and teachers, it must be distinctly understood, that while they will be required in the colony to 'submit themselves to every ordinance of man for conscience sake,' they will not be under the necessity of remaining in the colony after the term of service for which they engage shall have expired; but if they discharge their several duties so as to give satisfaction to the Church, they may return to the United States at the expense of the Missionary Society, unless they prefer a permanent residence in Africa. With this understanding, whatever prejudices they may entertain against colonization will be neutralized even here, and most probably may be removed when they have the opportunity to judge by their own observation of its nature and tendencies. This has been a regulation heretofore adopted by the Missionary Board, and will therefore be no innovation upon our usage. The missionaries to Oregon only engaged for ten years service; after which time their passage and expenses home were to be paid if they desired to return, and the distance, and consequently the cost of sending passengers, is much greater to Oregon than to Africa.

"It may be asked why we propose to locate the institution we recommend

in Baltimore, rather than in one of the non-slaveholding states. The answer is, that we have comparatively very few colored members in the free states. There are in the northern and eastern states two denominations of coloured Methodist churches, both more or less conforming to our form of government and Discipline, and entirely agreeing with us in doctrine, but they are not in connection with the Methodist Episcopal Church. It might not, perhaps, be prudent to supply our mission in Africa with ministers and teachers from denominations who are not attached to us by a feeling of fellowship, and acquainted with our usages from experience. In Maryland, on the contrary, the great mass of Christian professors among the people of colour are Episcopal Methodists, not only nominally, but bound to us by the strongest affection—affection originating in substantial benefits received, and cemented by the kindest pastoral care and attention. They have generally adhered to us without wavering, notwithstanding the most strenuous endeavours of radical agitators, white and coloured, by whom they have been beset, and urged to separate from us. In short, they are Episcopal Methodists, and *know* what they are; and therefore may be relied upon to build up a Methodist Episcopal Church in Africa.

"But besides all this, strange as it may appear, there is a kinder feeling toward free people of color, in Maryland, we know, and we believe also in the other slaveholding states, than in the north or east. The anti-slavery societies among us have had a most unhappy influence upon the coloured population. They have been encouraged to assume a social equality, which has been instinctively and indignantly repressed, and jealousy of encroachment on one side, with resentment and mortification on the other, keep up a state of feeling which has deprived the people of colour of many of the advantages which are freely accorded where no such collisions have taken place. Southern visitors in New York must be surprised at perceiving that all, or next to all, our hack and cab drivers, carmen, carters, &c., are white men; and they will look in vain for coloured hod-carriers, and labourers of any kind in the employ of builders in the city; while in Baltimore these employments are chiefly monopolized by people of colour, mostly free; and nowhere are this class of labourers generally more diligent and trustworthy. We deplore this state of things in the north, but we know of no remedy. They are responsible for it who have brought it about.

"If we have gone more minutely into this matter, and been more circumstantial and colloquial than some of our readers may think to have been necessary, we must inform them that we have readers of the Christian Advocate and Journal among the coloured people in Baltimore, and we write for them as well as others. We purpose to visit them soon, and wish to prepare them for a missionary occasion, with respect to which we have already made some preliminary arrangements with their excellent pastor, brother Cullum."

American Colonization Society.—We learn that the Board of Directors of this laudable Society have concluded their annual meeting. Messrs. Ellsworth, Clark, Seaton and Lindsly, of the Executive Committee of last year, were re-elected, and Messrs. Penrose, Dayton, and Rev. C. A. Davis were added to their number. The Rev. R. R. Gurley was re-elected Corresponding Secretary, but having resigned, the Rev. William McLain was elected in his place. The appointment of a Treasurer was referred to the Executive Committee. In resigning the office of Secretary, the Rev. Mr. Gurley assured the Board of the continuance of his cordial regard for them, and for the great cause in which he and they had so long laboured together; and on accepting his resignation, the Board passed unanimously a vote of thanks for his long and valuable services.—*Nat. Intel.*

MORE TESTIMONY—AND TO THE POINT.

Among all communications from Africa which we have seen for the past five years, we have found none that we consider of so much importance, particularly at the present time, as the following plain simple epistle from a female Missionary in Liberia to her sister in the church in America. What will our friends who have been so ready to believe that the colonists exercise a baleful and demoralizing influence upon the natives and retard the progress of missionary operations, say to such statements as are embodied below, evidently written not for effect but in the pure spirit of truth? How is the testimony of one such witness to be gainsayed? What combination of negatives can overthrow the simple affirmations therein contained? Many may have been disappointed; many may have been irritated by circumstances purely casual or beyond human control; many affected by the diseases of the climate, may have seen things through a false medium and declare "all vanity and vexation of spirit, and that there is no good under the sun;" but there are no like causes to lead to errors on the other side. The lone female Missionary in the remote village of Millsburgh, entirely removed from all associations with those of her own race, surrounded by the simple agricultural colonists and the rude natives, cannot be presumed to be influenced to speak over favourably of those among whom she sojourns. She cannot be supposed to have been bribed by these poor people, when she declares "the society of Millsburgh to be mostly a company of lively christians, striving according to their understanding to be conformed to the will of God." The very few but important statements made in the close of her letter in answer to interrogatories on those points, when considered in connection with its general tone, the pure spirit of piety which pervades it, and the situation and character of the writer, are in our humble opinion, sufficient to overbalance the torrents of abuse and scandal which have been poured out upon this much injured people.

LIBERIA MISSION.

Extract of a letter from Mrs. Ann Wilkins, Liberia, Africa, to the Corresponding Secretary of the Female Missionary Society of the M. E. Church.

"You rightly judged that it might be cheering to my heart to know that I am not forgotten by the friends of missions. Truly it is so; though the Lord is my strength and my only support, yet I am not insensible of the great value of christian sympathy and prayers. I thank God for inclining the hearts of faithful ones to pray for me, and for answering their prayers. I believe in this way I have been so wonderfully preserved here, where so many others die. You seem to be so well acquainted with the nature and character of my situation, and the duties involved in it, that I know not that I can tell you any thing new respecting it. It is true that I have enough to call for the exercise of all the grace and wisdom that can be obtained by prayer, either my own or others. You very justly remark that 'certainly I need the grace of patience.' This you may more fully conceive of, if you can imagine yourself in my place, toiling in weakness and sometimes in pain, for the good of those who do not appreciate the worth of my labour, as is, perhaps, mostly the case with children; and offering instruction to many who are in total mental darkness, who utterly reject the offers made for their improvement: and the many nameless discouragements that always

more or less oppose a teacher's exertions. But my dear sister, the goodness of my gracious God to me is so great, in many, many ways, that no saddening gloom is permiited to settle on my mind to incline my thoughts for a moment to relax my persevering exertions for the improvement of the rising generation of this country.

"Though I have discouragements and various trials, I am divinely preserved from yielding to them. I am the Lord's, and I realize it to be my duty to toil and suffer as he may direct, and leave all the consequences in his hands.

"My Heavenly Father is so kind to me as to make me in some degree sensible of his great love to me in giving his Son to die, to redeem me from all iniquity; and to realize by faith that the blood of Jesus Christ cleanseth even me, unworthy as I am, from all sin.

"I deeply regret that I have not yet been able to obtain any native girls for my school. I have tried all my powers of persuasion to induce the natives to bring their female children to be instructed; but there is a universal objection among those of this part of Africa to allow their children to live with Americans. One man, whom I asked for his daughter, told me plainly, No; and gave me as a reason, that 'country girls who live with Americans, after they get big, will not go back to their country again.' Some persons tell me the only way to obtain them, so as to keep them without interruptions from their friends, is to go far back in the country and purchase them. This can be done, I am told, at the rate of thirty dollars apiece; and then to comply with the law of the colony, they must be taken to the Probate Court, and bound, which makes them apprentices, to be free after a term of years.

"You ask, 'What is the state of society to which I am attached?' and if 'any see the necessity of personal holiness?' To the first I am thankful that I can reply, that the society in Millsburg is mostly a company of lively Christians, striving, according to their understanding, to be conformed to the will of God. To the second part of your question I can reply, that I think some have a very deep sense of the importance of personal holiness, and are earnestly pressing after it, and evidently making progress. One of such is my class leader, who, with his wife, seem evidently to be persons of great devotion, and of noble and honorable spirit, very much like neighbors of our own complexion in America.

"You will see by sister Mason's letter an account of the conversion of six of my household, so I need not here give you particulars. I will only say, they appear lately to have taken a new start for the kingdom. I am sure you will rejoice to hear of the conversion of the fine little native boy at White Plains who has been named after your husband.* This happy event took place in April last.

"By scribbling a few moments at a time I have made out this letter. Will your Christian forbearance overlook defects, and accept the sincere effort, through weakness and pain, of your unworthy sister,

"Ann Wilkins."

STILL EVER IN THE WRONG.

We see by the following paragraph, that the Baptist Missionary Societies of England are determined to make an impression upon Africa, by sending out a vessel to transport their missionaries from point to point on the coast. It shows a noble spirit and devotion to a good cause; but very little knowledge of the work they are going about. The main object is doubtless to

* George Lane.

enable the missionaries to make frequent sea voyages in order to preserve their health. This may have some effect to be sure, but never enough to pay the cost. The white man is—has ever been, and most likely ever will be—an invalid in that land. We believe nature has ordained it for wise purposes. It is high time, after a trial of near three centuries, for intelligent people to learn that he can never act there efficiently. Let the Baptist Missionary Society take some of our intelligent free people of colour, educate them, and put them into the field; they'll need no steamboats to ride about in. If the Missionary Societies would work to advantage, they must obtain tools adapted to the labour to be performed. *Query.*—How many sick white men in steamboats will equal one healthy intelligent colored man on shore—at home?

Launch of an Iron Schooner for the Baptist Missionaries to Africa.—On Saturday week a beautiful iron schooner was launched from the yard of Mr. John Laird, North Birkenhead, built for the use of the missionaries employed by the Baptist Society, with the benevolent view of spreading Christianity and civilization among the benighted tribes on the coast of Africa. She has a hollow or circumflex bottom, and is very sharp at both extremities, with a fine rotundiny of side for bearings. One peculiarity is, that she is calculated both for sailing and steaming, though without paddle-boxes, the admirable principle of the Archimedean screw propeller, perfected by Mr. F. P. Smith, the patentee, being adopted in the "dead iron" abaft. Her length is 75 feet, beam 15 feet, and burthen about 75 tons. She will be rigged as a Ballahoo schooner, with taunt inclining masts, ample spread of canvass; and is altogether one of the most rakish looking craft we have seen. When her steam is not employed, she will, doubtless, be safe under sail alone, as the "screw" can be thrown out of gear, and will scarcely, if at all, retard her speed. She went off, and plunged into her destined element in fine style, amidst the shouts of the numerous spectators, and looked beautiful when afloat. The object for which she is sent out is to carry the missionaries from one part of Africa to another, and to ascend the rivers when requisite. The name of the vessel is exceedingly appropriate, and on her flag is represented "The dove, with the branch of olive." —*Liverpool Standard.*

The TRIBUNE complains of the manner in which coloured persons are treated in public at the North. "The louder a man bawls for 'Democracy' and 'Equal Rights,' says the Editor, the more apt is he to take every opportunity to domineer over and abuse a 'nigger.' A gentleman by nature and habits will be sure to evince less of this cant than any low loafer who has nothing but his hide to be proud of."

The Tribune then adds:—

"We noticed recently the statement of an occurrence on a Connecticut Railroad, where a lady from the South, travelling with her child and its coloured nurse, was surprised by an order to the latter to get out of the ladies' and take her place in the 'nigger' car. The lady remonstrated, informed the conductor that she had paid full fare for her servant, and would trouble nobody. She said she could not be separated from her child in such a place, and was unable from habit to take proper care of it; but all availed nothing. "That 'nigger' must go out, or I shall put her out," said the conductor, so the lady had no choice but to take a seat herself, her child and servant, in the 'Jim Crow car,' paying double price for it! Such treatment would not be endured in Carolina or Mississippi."

"OUR AFRICAN SQUADRON" AGAIN.

It will be seen by the following paragraph that our squadron is beginning to reap the fruits of its rendezvous at Port au Praya. An officer and six men sent home sick and one dead; how many left at Port au Praya and on board the squadron in the same situation not stated, but doubtless a goodly number. The result of this sending home of men from the squadron will be to get up a hue and cry against that station, and soon we shall be told that the hazard of life is so great that men cannot be enlisted for that service. But the question is asked, would the result be more favourable if the place of rendezvous was fixed at Cape Palmas? We answer, yes! And we challenge any old African voyager to produce an instance of the African fever on board of any vessel in that trade where the men have been kept on board during the night. No physical law is more certain than that the African malaria, or whatever may be the cause of that fever, is rendered perfectly innocuous by the solar light, and that it cannot affect the animal system one half mile from the shore under any circumstances. Consequently, any one may be on shore the whole day, and may sleep on the open deck even without covering on board a vessel anchored the usual distance from shore, with the strongest land breeze blowing, without the least risk of an attack of the fever. But no man can remain on shore one night in any situation, or under any circumstances, without great hazard of an attack in from thirteen to twenty days. These are facts, and well known to all frequenters of the coast of Africa; and being known, it must be the fault of the officers of the squadron if their crews suffer from the fever on the coast, for we can hardly conceive of any duty that should keep men on shore at night. At Port au Praya we believe the case is quite different, especially in the rainy season, when we understand the crews of vessels are liable to suffer from fever when lying in their harbour. We trust our officers will set this matter before the Department in its true light, and that the *African* squadron will yet go to the coast of *Africa*.

Brig Otho, Capt. Ryder, from Port Praya, Cape de Verds, arrived at Provincetown on Friday last. She has on board Midshipman A. K. Hewes, and seven invalids, belonging to the African squadron, one having died during the passage. The American consul put five men on board, one of whom died on the passage, and also one of the brig's crew, making in all three deaths. Captain Ryder states that it was very sickly at Port Praya when he left.—*N. Y. Com. Adv.*

Since the above was in type, we have noticed the following:

Died at Port Praya, Cape de Verd Islands, Nov. 10, Benjamin Boden, of Marblehead, seaman on board U. S. sloop of war Saratoga; December 11, on board brig Otho, of Salem, George Bounet, of Burlington, Vermont, seaman, also late of the Saratoga; 27th, of Cape de Verd fever, William Tabor, of New York, seaman, put on board the Otho by the United States Consul at Cape de Verds; January 3, Charles Gray, of Salem, seaman, of brig Otho, aged 28.

SAUCY WOOD PALAVER.

The sympathy of many of our readers has been deeply excited by the graphic description of the trial by saucy wood, communicated by Dr. McGill, and contained in a recent number of the Journal; and the inquiry is made, "cannot something be done to put an end to the horrid rite?" Many have urged the necessity and duty of direct and absolute interference on part of the government of the colony, to suppress it altogether, even by force of arms if necessary. Any procedure of this kind would not only be an infraction of the treaty made with the chiefs on the purchase of their territory, which guaranteed to our liege kings the right of governing their own people as heretofore, but even if the measure should be successful, as to this one thing, it would be most impolitic and unwise. The very moment force is used or threatened, all other influences fail to have any effect, and the natives find themselves in the attitude of enemies; no matter if conquered—still enemies. Our only course is that of conciliation and kindness; our only weapons, reason and moral suasion. Twenty years hence, we predict, the trial of saucy wood will only be known as one of the things that have been, and the then educated and intelligent native will feel the same horror and disgust at the recital of deeds of that nature as did our readers in reading the account given by Dr. McGill.

To show the practicability of gradually doing away with this ceremony without actual violence, we make an extract from one of our communications to the Board of Managers, bearing date Oct. 1834, but nine months after the founding of the colony. It must be apparent that this policy, or a similar one (perhaps even extending to a bribe in some cases,) would, if thoroughly persevered in, soon eradicate this fiendish rite.

"An incident occurred some days since, which I will trouble you with, that you may judge in some measure, of the ultimate advantage we shall be to this country, when we can with safety interfere with their private government.

"They have a custom like our pious and sapient forefathers of Salem, of attributing all the great calamities of life to witchcraft, particularly all sudden deaths of the middle aged and active. In such cases, the Greegree man, Doctor, or Grand Devil, (synonymous terms,) is consulted, and he points out the witch or necromancer so offending. In order then to prove whether the suspected is actually guilty, he is compelled to drink large quantities of the decoction of a poisonous tree, called saucy wood. Should he survive, he is deemed innocent, but otherwise, should it prove fatal. Quite a number have been subjected to this ordeal, since our settlement here, and some have died in the most excruciating tortures. Should the culprit vomit freely within a half hour or so after taking it, before it has time to affect the system or inflame the stomach, he experiences but little inconvenience from it. But should it remain on the stomach an hour or two, that organ, and the whole alimentary canal, become highly inflamed; constant and violent vomiting, and purging succeed, and continue until the subject is completely exhausted. And to add greatly to his misery, he is placed, at the moment of taking the decoction, under a guard of soldiers, who keep him constantly in motion, racing about on the sand beach, in the hot sun, hardly allowing him rest during his violent evacuations. When his strength begins to fail, they force him to continue his movements, by sharp sticks,

knives, and bayonets. The poor wretch now becomes frantic, and vainly attempts revenge upon his persecutors, until completely overcome by the potency of the poison, and his excessive exertions, he sinks upon the sand, and expires in the most excruciating agonies. One of the natives, who has frequently officiated as soldier of the guard in such cases, imformed me, that the torments of the victims were so great, in the last stages, that the guard were frequently obliged to go to a distance, and turn their backs that they might not see their distortions, or hear their wailings and blasphemies. Since our residence here, nine months, four or five have been subjected to this ordeal, two cases of which have terminated fatally. But a few days since, one of the head men, and one who has uniformly befriended the colony, was arraigned and found guilty of bewitching sundry members of the family of one of his rivals, and doomed to the trial of saucy wood. He had taken his first potation, before I was informed of it, and they had commenced driving him about. It had a very severe effect upon the poor fellow, but he was quite comfortable at night. Yet the Grand Devil declared, that, inasmuch as it wrought thus hard with him, he must turn to, and take it again on the morrow. Being informed of this, I went down early in the morning, called a palaver, and endeavoured to have the man released. But all reason, entreaties, gifts and threatenings were of no avail. They appeared to owe him a deep grudge, which nothing but his death could appease. On returning home, I was informed, that they have an ancient rule something like this:—that in case a man is condemned to drink saucy wood, that any friend of superior rank or standing can clear him by taking him by the hand when the draught is about to be administered; but the one so doing, takes upon himself the responsibility, and is liable either to supply his place or pay heavy damages. In this case the king wished and had attempted to clear Popo, the prisoner, but he knew the consequence would be dangerous, so great was the excitement against him. Upon hearing this, I immediately set off for the sand beach, and arrived just as they were driving off his wives and children, who had been taking their last farewell. About five hundred people were collected, and formed into a hollow square, in the midst of which was his Satanic Majesty in full panoply, just raising a two gallon pot, filled to the brim, with the poisonous decoction, to the lips of the wretched Popo. Poor fellow! he was so altered from yesterday's drenching, and the dismal prospect before him, that I should not have recognised him, had he been mixed with the crowd. His countenance was despair itself. I briefly told them, that if any one had any palaver for Popo, I would satisfy him according to our laws, and would be responsible for all that they could prove against him. I then took him by the hand, and marched him off in triumph amid the mingled shouts and execrations of his friends and persecutors.

This one circumstance will demonstrate to you the beneficial influence, we even now begin to exert among the natives, and that our hopes of overthrowing their barbarous and long established customs, are not visionary. The number that annually fall victims to the accursed machinations and blind zeal of these Greegree men, a compound of priests, doctors, and devils, is very great. During the nine months since our arrival, four have been killed in this way, in this one town; and within twenty miles of us, we can number ten or fifteen towns, equally large, where this business is practised to the same extent. The sacrifices of Juggernaut cannot compare with this, either with regard to the number of victims, or the horror of the sacrifice. In that case, it is a religious self immolation; in many instances, stimulated by the noblest sentiments of our nature. The victim, in fact, dies a religious martyr, and glories in his exit. But here, the innocent falls a sacri-

fice to vile practice and jugglery, and suffers a shockingly painful and inglorious death as a criminal, which death, is considered by these deluded people, as an incontestible proof of his guilt as a 'witch man,' or necromancer. This evil calls loudly for a remedy, and from the above incident, you see that a remedy is practicable, and at hand too. We might forcibly put a stop to it by legal enactments, but this is not expedient. The more judicious way to put an end to this, and the many other diabolical and cruel practices of their Greegree men, is to diffuse light and information among the majority of the people. This course is slow, but practicable and sure. Many, very many, of the more intelligent natives, already declare that they will have nothing to do with such business; but still they are over-ruled by the rabble, and cry out earnestly for more light. And to diffuse this light seasonably, the colony unaided is inadequate. *We must have assistance.*"

(From the National Intelligencer.)

THE MARYLAND COLONIZATION SOCIETY.—A call was made not long since, by the House of Delegates, upon the Colonization Society for information relative to the number of persons transported by said Society, the sums received and expended, besides several other items of detail, &c. relative to the progress of the Society. The reply is a very satisfactory one. It appears that since the establishment of the Society, in 1831, there have been transported to Africa eight hundred and twenty persons. Except a few persons, servants from the States of Georgia and Carolina, these emigrants were entirely from Maryland, and these exceptions were experienced cotton planters whom the Society were desirous of obtaining as colonists, that they might introduce the cultivation of this staple. Their transportation and support in Africa was paid by their respective owners, besides a handsome outfit also given them.

Within the past two years no difficulty has been experienced in procuring as many volunteers for the colony as the funds of the Society would enable to be carried out and supported through their acclimation. The average of the number sent the past two years shows an increase of more than fifty per cent. over the average of the eight preceding years. The Society have received from the State during its existence $106,139, being an average of $9,649 a year—$10,000 being the amount provided by law. They have during the same period expended $119,000; the balance being supplied by contributions, &c. This shows the successful establishment of a flourishing colony, at a cost of less than $145 for each individual in it—a case unparalleled by any example of history.

It is asserted in the report that "there is reason to believe that, through the system at present adopted by the Society of causing a return of one or two colonists of influence and respectability annually, to mingle with their old associates, no difficulty will hereafter be experienced in obtaining any desirable number of emigrants, and those too of the right stamp."

The advantages which the establishment and sustenance of this colony have already produced to Maryland, in a commercial as well as other points of view, are evident and striking; and, from present prospects, they will continue to increase in a very great ratio. The commercial character, too, given the colony by the excellent policy pursued by the Society, will be greatly advanced by the establishment on the coast, of an American squadron, which the United States have by treaty stipulated to keep there. The Maryland colony, being embraced in its cruising ground, will doubtless be one of the principal places of resort for provisions, &c.

NEW ENGLISH MISSION STATION.

We find in the Missionary Herald for February, extracts from English publications, giving details of the commencement of some important missions interior to Badagry, at a town called Abbekuta or Undenstone, about one hundred miles from the sea, and containing 40 or 50,000 inhabitants. We learned through Gov. Russwurm some two years since, that a number of re-captured Africans belonging to a tribe near Badagra, had since their settlement in Sierra Leone, accumulated property enough to enable them to buy an old brig and sail for their own country. They succeeded in reaching their home after being robbed to a greater or less extent by the beach people, particularly those of Lagos. They were, of course, received with open arms by their towns-people, and a more affecting scene than such a meeting cannot well be imagined. About three hundred have already arrived from Sierra Leone, bringing with them many of the arts and habits of civilized life. We cannot doubt the success of a mission planted in connection with these people. With one or two judicious and kind-hearted leaders they will form a missionary band, that will prove irresistible in overcoming the fetish and devil-worship of the natives.

Mr. Freeman the principal missionary has also made a visit to the king of Dahoney, the most powerful chief of West Africa. He visited his palace at Abomey, and found it as described by former travellers, garnished with human skulls. From his reception, however, it is to be hoped that the present King, Guzzu, is more favourably disposed towards Europeans than his predecessors, who have ever been represented as mere brute butchers. King Guzzu of Abomey at least ought to have a high niche in the temple of Temperance, as he has abolished the manufacture of palm wine in his dominions, on the ground "that many of the natives had heretofore used it to great excess and become noisy and riotous in their houses." Leave has also been granted by the king to establish a mission at Whydah, one of the greatest slave marts on the West Coast. But of the success of this, or any other mission in Africa, unaided by coloured people, more or less civilized, we have little hope.

EMBARKATION OF MISSIONARIES.

We notice in the Missionary Herald also the embarkation of the Rev. Messrs. Bushnell and Campbell in the Barque Palestine to Cape Palmas, and to proceed thence to Gahoon by the earliest opportunity.

The Rev. Mr. Campbell is from Georgetown, Ohio, and educated at the Miami University and Lane Seminary. Mr. Bushnell, from Cincinnati, also a graduate of Lane Seminary. We bid them God speed, and only wish their number increased an hundred fold.

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